Jesus Christ in the Old Testament
(Part 5 – Jesus Appears to the Patriarchs)

2/22/2015

Jesus said: "Abraham rejoiced to see my day" (Jn. 8:56; cp. with Gen. 17:22, 18:22, 19:27).
Jesus said: "Before Abraham was born, I am" (Jn. 8:58)

The Bible states that no one (that is, no mortal human being) has ever seen God the Father (Ex. 33:20; Jn. 1:18, 6:46). John 1:18 "No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained (revealed) Him."

IV. The LORD Jesus appears to <u>Abraham on Mount Moriah</u> Genesis 22:1-18

A. Christ would become the fulfillment of the sacrifice (Isaac's sacrifice serves as a type of Christ's sacrifice) (v.1-10).

v. 8

"God <u>will provide</u> himself the lamb" – In the immediate sense, Abraham could see God providing the sacrifice for Himself; in the ultimate sense (although he had no way of comprehending all of the details that would be involved), Abraham could see God providing the ultimate Lamb for Himself ("the lamb of God who takes away the sin of the world – Jn. 1:29).

Abraham here speaks mysteriously and prophetically of God's future provision of an atoning sacrifice for sin.

"God will provide <u>himself</u>" – With no help from anyone, God (*Jehovah Jirah* – v. 14) would provide His own sacrifice.

v. 9

"they came to the place of which God had told him" - Mt. Moriah.

Abraham would have climbed to the highest peak for this sacrifice. Presently, this peak is the area known as Gordon's Calvary, where General Gordon discovered a skull-shaped quarried mountain, where it is believed Jesus was crucified.

Mount Moriah – God's place of Sacrifice

1. Moriah was the mountain God told Abraham to offer His son, Isaac. (Genesis 22)
2. Moriah was the mountain God told David to Build an Altar to stop the Death Angel from destroying the Israelites (II Samuel 24:18-f)
3. Moriah was the mountain God chose to put His name there and to build the Temple for sacrifices (Deut.12:5,11,14,18; 16:6; II Chron 3:1; II Sam.24:16-24)
4. Moriah was the Mountain God chose to sacrifice His Son upon for the sin of the world (John 19:17)

B. Christ appears to Abraham as "The messenger of Yahweh"
(v.11-12; 15-18)
v. 11
This **"angel (messenger) of the LORD"** is a theophany (an appearance of God's Son). The evidence is as follows:

1. He <u>speaks</u> as God (note v. 12 – "from Me");

2. He <u>identifies</u> Himself as God (note v. 15-16)

3. He claims the <u>prerogatives</u> of God (v. 17)

v. 14
"The LORD will provide" = Jehovah-Jireh – "The Lord will see to it" - And He did so, when Christ died on this very Mount Moriah. "In the mount of the LORD it will be provided."

V. The LORD Jesus appears to <u>Isaac</u>

A. He "appeared" to Isaac and <u>directed</u> him (Gen. 26:2-5).
v. 2
"The LORD (Yahweh) appeared unto him" – Christ appeared.
v. 5
"Because Abraham obeyed Me" – Isaac and his family enjoyed the blessing of God because Abraham was obedient

B. He "appeared" to Isaac and gave <u>assurance of blessing</u> (Gen.26:24-25).
v. 24
"The LORD appeared to him" – Christ appears to Isaac again.
"Do not fear, for I am with you"

VI. The LORD Jesus appears to <u>Jacob</u>

A. He spoke to Jacob in a <u>dream</u> as the "Angel of <u>God</u>" (Gen. 31:11) and as God Himself (31:13).

B. He <u>wrestled</u> with Jacob in the form of a man (Gen. 32:24-30) (This One who wrestled with Jacob is called "the Angel" of God in Hosea 12:3-5).

C. He <u>redeemed</u> Jacob (Gen. 48:15, 16).

Conclusion:
Why would the LORD (JEHOVAH) make these mysterious appearances in the O.T.? Why in particular would Jesus appear throughout the O.T.?
Answer: To prepare the Hebrew people for His first physical coming (i.e. His miracle birth & incarnation)

Jesus Christ in the Old Testament
(Part 5 – Jesus Appears to the Patriarchs)

2/22/2015

Jesus said: "Abraham rejoiced to see my day" (Jn. 8:56; cp. with Gen. 17:22, 18:22, 19:27).
Jesus said: "Before Abraham was born, I am" (Jn. 8:58)

The Bible states that no one (that is, no mortal human being) has ever seen God the Father (Ex. 33:20; Jn. 1:18, 6:46). John 1:18 "No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained (revealed) Him."

IV. The LORD Jesus appears to <u>Abraham on Mount Moriah</u> Genesis 22:1-18

A. Christ would become the _____

(Isaac's sacrifice serves as a type of Christ's sacrifice) (v.1-10).

v. 8

"God <u>will provide</u> himself the lamb" – In the immediate sense, Abraham could see God providing the sacrifice for Himself; in the ultimate sense (although he had no way of comprehending all of the details that would be involved), Abraham could see God providing the ultimate Lamb for Himself ("the lamb of God who takes away the sin of the world – Jn. 1:29).

Abraham here speaks mysteriously and prophetically of God's future provision of an atoning sacrifice for sin.

"God will provide <u>himself</u>" – With no help from anyone, God (*Jehovah Jirah* – v. 14) would provide His own sacrifice.

v. 9

"they came to the place of which God had told him" - Mt. Moriah.

Abraham would have climbed to the highest peak for this sacrifice. Presently, this peak is the area known as Gordon's Calvary, where General Gordon discovered a skull-shaped quarried mountain, where it is believed Jesus was crucified.

Mount Moriah – God's place of Sacrifice

1. Moriah was the mountain God told Abraham to offer His son, Isaac. (Genesis 22)
2. Moriah was the mountain God told David to Build an Altar to stop the Death Angel from destroying the Israelites (II Samuel 24:18-f)
3. Moriah was the mountain God chose to put His name there and to build the Temple for sacrifices (Deut.12:5,11,14,18; 16:6; II Chron 3:1; II Sam.24:16-24)
4. Moriah was the Mountain God chose to sacrifice His Son upon for the sin of the world (John 19:17)

B. Christ appears to Abraham as "The messenger of Yahweh"
(v.11-12; 15-18)
v. 11
This **"angel (messenger) of the LORD"** is a theophany (an appearance of God's Son). The evidence is as follows:

1. **He** _____ **as God (**note v. 12 – "from Me");

2. **He** _____ **Himself as God** (note v. 15-16)

3. **He claims the** _____ **of God** (v. 17)

v. 14
"The LORD will provide" = Jehovah-Jireh – "The Lord will see to it" - And He did so, when Christ died on this very Mount Moriah. "In the mount of the LORD it will be provided."

V. The LORD Jesus appears to <u>Isaac</u>

A. **He "appeared" to Isaac and** _____ **him** (Gen. 26:2-5).
v. 2
"The LORD (Yahweh) appeared unto him" – Christ appeared.
v. 5
"Because Abraham obeyed Me" – Isaac and his family enjoyed the blessing of God because Abraham was obedient

B. **He "appeared" to Isaac and gave** _____
(Gen.26:24-25).
v. 24
"The LORD appeared to him" – Christ appears to Isaac again.
"Do not fear, for I am with you"

VI. The LORD Jesus appears to <u>Jacob</u>

A. **He spoke to Jacob in a** _____ **as the "Angel of** _____**"** (Gen. 31:11) and as God Himself (31:13).

B. **He** _____ **with Jacob in the form of a man** (Gen. 32:24-30) (This One who wrestled with Jacob is called "the Angel" of God in Hosea 12:3-5).

C. **He** _____ **Jacob** (Gen. 48:15, 16).

Conclusion:
Why would the LORD (JEHOVAH) make these mysterious appearances in the O.T.? Why in particular would Jesus appear throughout the O.T.?
Answer: To prepare the Hebrew people for His first physical coming (i.e. His miracle birth & incarnation)

Jesus Christ in the Old Testament
(Part 5 – Jesus Appears to the Patriarchs)

2/22/2015

Introduction:

> Jesus said: "Abraham rejoiced to see my day" (Jn. 8:56; cp. with Gen. 17:22, 18:22, 19:27).
>
> Jesus said: "Before Abraham was, I am" (Jn. 8:58)

Christ mysteriously appears in the Old Testament Hebrew Scriptures:

All Old Testament references to someone seeing "God" (Elohim) or "the LORD" (Jehovah), must refer to God the Son.

Why? The reason is simple. The Bible states that no one (that is, no mortal human being) has ever seen God the Father (Ex. 33:20; Jn. 1:18, 6:46).

John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.
"declared" - εξηγεομαι (exegeomai) – We derive our term "exegesis" from this word. Exegesis is the science of unmining the hidden gems of Scripture and leading these truths out of the Sacred Text so that we can understand the deep things of God.

Jesus is the exegesis of God the Father. He is the One who reveals or uncovers Him.

IV. The LORD Jesus appears to <u>Abraham on Mount Moriah</u> Genesis 22:1-18

The Lord Jesus (in a Pre-incarnate appearance) is found in Genesis 22 in two ways:

* **Christ would become the fulfillment of the sacrifice** (Isaac's sacrifice serves as a type of Christ's sacrifice) (v.1-10).
* **Christ appears as "The messenger of Yahweh"** (v.11-12; 15-18)

A. **Christ would become the fulfillment of the sacrifice** (Isaac's sacrifice serves as a type of Christ's sacrifice) (v.1-10).

v. 1

"God did tempt Abraham" - Not a solicitation to sin in the sense of gratifying an inward lust (for God does not tempt in that way – James 1:13). But a <u>test</u> of Abraham's faith. The ultimate test!

We have the vantage point of seeing that this was <u>only</u> a <u>test</u>. As far as Abraham knew, this was not just a test, but a real sacrifice of his son.

"Our faith is not really tested until God asks us to bear what seems unbearable, do what seems unreasonable, and expect what seems impossible." (Wiersbe, p. 110).

"Behold, here I am" - "At your service, Lord." "I'm all ears." Does God get our full attention as He speaks via His written word?

v. 2

Faith <u>obeys</u>!

"Thy son, thine only son Isaac, whom thou lovest" – With every phrase, God intensifies the close relationship Abraham had with his son.

Hebrews 11:17-19 -

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

Heb.11:17

"The promises" - God's unconditional promises:

1) That Abraham's descendents would be as numerous as the stars of the heaven (Gen. 15:5).

2) I will *"multiply thee exceedingly"* (Gen. 17:2)

3) Gen. 17:19 - *"And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him."*

The proof of Abraham's faith was his willingness (even after a century of waiting and wondering) to give back to God the treasure he had, the son of promise (MacArthur, p. 335).

God's intention was to see if Abraham loved Him more than he loved Isaac.

"Only begotten" - (cp. Jn. 3:16) - here is a proof that the term *"monogenes"* refers to <u>uniqueness</u> not origin, because Isaac, in fact, was not Abraham's only son; he also had Ishmael before Isaac was born, and he had other children by Keturah, who Abraham married after Sarah's death (Gen. 25:1-6).

Heb.11:19

Although Isaac did not die on the altar, his rising up off of it serves as a "figure" or type of Christ's rising from the dead.

The offering of Isaac was not only a test of faith, but that event served as a <u>type</u> or <u>foreshadowing</u> of God offering up His only begotten (unique) son.

The mountain of Moriah (Gen. 22:2) was the same location (in Jerusalem) where Solomon's temple was built (II Chron. 3:1) and sacrifices were made, and where the Messiah (Jesus Christ) would eventually be sacrificed.

"Offer him there for a burnt offering" - There was not yet a law on the books forbidding child sacrifice; this would later, in the days of Moses, be prohibited in the Law (Deut. 12:31, 18:10; Lev. 18:21) and only pagans would practice it (2 Kings 3:26; Jer. 7:31; Micah 6:7). However, at this time, God was not asking Abraham to violate a specific law.

v. 3

When is obedience really obedience? We see in Abraham that he obeyed God:

1) Without delay (Immediately) – God says "now" (v. 2) and Abraham obeyed "early in the morning" (at the crack of dawn Abraham was cracking wood). Delayed obedience is not obedience.

2) Without question – Abraham believed God enough not to question Him when asked to offer Isaac.

3) Without complaint – If anyone ever could feel justified in arguing about a divine order, it would have been Abraham.

4) With precision – He did exactly what he was told. As hard as it must have been, Abraham took God literally and prepared for the sacrifice.

5) At great cost (sacrificially) – He would give up that which was most precious to him, his greatest treasure. Abraham, an old man, would have to travel 50 miles (a three-day journey) from Beersheba to the area of Jerusalem.

6) Completely – He obeyed thoroughly, doing every detail God commanded.

v. 5

"I and the lad . . . will come again to you" – Abraham was so confident that God would fulfill the promises He made concerning Isaac, that he knew Isaac would return, even if it meant returning back to life after death.

"In the final analysis Isaac would be brought twice from the dead, once from Sarah's dead womb and once again from the high altar. The book of Hebrews suggests that Abraham concluded that God was able to raise Isaac from the dead (11:19). Whether Abraham had actually worked out the details of a bodily resurrection would be hard to say. People in the ancient world believed that life would continue beyond the grave, but a clear understanding of resurrection to this life began to unfold only later." (Ross, p. 298).

Note: "Worship" here is not defined as receiving from God or even praying to God, but the essence of worship is <u>giving</u> to God. We worship God by giving God adoration, obedience, and sacrifice.

v. 6

It would only be father and son at the sacrifice. No one else would have any involvement. Why? Because Isaac was typifying Christ's future sacrifice which would be an ordeal just between God the Father and God the Son. God the Father would lay on Him (Jesus the son) the iniquity of us all (Is. 53:6, 10).

v. 8

"God <u>will provide</u> himself a lamb" – In the immediate sense, Abraham could see God providing the sacrifice for Himself; in the ultimate sense (although he had no way of comprehending all of the details that would be involved), Abraham could see God providing the ultimate Lamb for Himself ("the lamb of God who takes away the sin of the world – Jn. 1:29).

Abraham here speaks mysteriously and prophetically of God's future provision of an atoning sacrifice for sin.

"God will provide <u>himself</u>" – With no help from anyone, God (*Jehovah Jirah* – v. 14) would provide His own sacrifice. Nothing we offer is efficacious. God's own lamb is all He needs, and all He wants! We dare not add to His work! No other sacrifice will do!

It wasn't the Jews, nor the Romans who crucified Jesus. It was God the Father, who did so to make an atoning sacrifice for our sins!

God gave us His son (Rom. 8:32 - He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?)

v. 9
"The place which God had told him of" - Mt. Moriah.

Abraham would have climbed to the highest peak for this sacrifice. Presently, this peak is the area known as Gordon's Calvary, where General Gordon discovered a skull-shaped quarried mountain, where it is believed Jesus was crucified.

Mount Moriah – God's place of Sacrifice

1. Moriah was the mountain God told Abraham to offer His son, Isaac. (Genesis 22)

2. Moriah was the mountain God told David to Build an Altar to stop the Death Angel from destroying the Israelites (II Samuel 24:18-f)

3. Moriah was the mountain God chose to put His name there and to build the Temple for sacrifices (Deut.12:5,11,14,18; 16:6; II Chron 3:1; II Sam.24:16-24)

4. Moriah was the Mountain God chose to sacrifice His Son upon for the sin of the world (John 19:17)

Abraham had such a trust in God and such a consistent testimony lived out in front of Isaac his son, that he had his son's <u>complete trust</u> (real faith is <u>respected</u>).

Isaac's confidence in Abraham is amazing. Without giving a fight or argument, Isaac submits to his authority and allows his dad to bind him and place him on the altar.

ISAAC – A TYPE OF CHRIST BY COMPARISON

(Genesis Chs. 21-27)

I S A A C	**C H R I S T**
In Person and Character	
A child of promise (Gen. 15:4; Gal. 4:28)	A Child of promise (Isa. 7:14)
Birth pre-announced to Sarah by an angel (Gen. 18:10)	Birth pre-announced to Mary by an (Luke 1:30-31)
Name given before birth (Gen. 17:19)	Name given before birth (Luke 1:31)
Birth contrary to nature, Sarah (Gen. 21:2; 11:30	Birth contrary to nature – Mary (Matt. 1:20)
Birth gave great joy (Gen. 21:6)	Birth gave great joy (Luke 2:10-11
Emphatically called “an only son” (Gen. 22:2; Heb. 11:17)	Emphatically called “An only Son” (John 3:16)
Descended from Abraham (Gen. 21:2)	Descended from Abraham (Matt. 1:1)
Mocked and persecuted (Gen. 21:9-10;	Mocked and persecuted Matt. 27:29; 4:28-29) Acts 2:23-24)
In Suffering and Death	
Went to the place of death as a sacrifice (Gen. 22:2)	His death was a sacrifice (Eph. 5:2;1 Tim. 2:6)
Carried the wood on which he was to die (Gen. 22:6)	Carried the cross on which He died (John 19:17)
Went willingly to the altar (Gen. 22:9)	Went willingly to the cross (Jn.10:17)
In Resurrection and Glory	
Rose from the place of death (Heb. 11:17-19	Rose in glorious resurrection (Matt. 28:6)

B. Christ appears to Abraham as "The messenger of Yahweh"
(v.11-12; 15-18)

v. 11
This **"angel (messenger) of the LORD"** is a theophany (an appearance of God's Son).

The evidence is as follows:

1. He <u>speaks</u> as God (note v. 12 – "from Me");

2. He <u>identifies</u> Himself as God (note v. 15-16)

The "Angel of the LORD" (v.15) speaks as "LORD" (v.16) and is <u>not quoting</u> the Father as some might assume by the phrase - "saith the LORD."
[Note: The Hebrew word "saith" means to "affirm"

The phrase "saith the LORD" is never used to introduce a quote, but is always used to affirm (or emphasize) the statement that precedes the phrase. (See Jeremiah 49:13 for the same sentence structure. Compare with Numbers 14:28.)

3. He claims the <u>prerogatives</u> of God (v. 17)

In Hebrews 6:13, 14 this "Angel" (Malak) who speaks to Abraham is identified as "God" (Theos).

Hebrews 6:13-14 For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Saying, "Surely blessing I will bless thee, and multiplying I will multiply thee."

v. 12
It was never God's intention to have Abraham slay his son; He simply wanted to <u>prove</u> his faith and to provide a <u>foreshadowing</u> of God offering up "His only begotten Son" (Jn. 3:16).

"I know that thou fearest God" – Abraham's deep reverence for God was anchored in his real faith in God. Faith respects God enough to give Him anything He asks for.

When we hold back on God, it is due to the fact that we don't fear (respect) God, which is due to the fact that our faith is either non-existent or weak.

v. 13
Perhaps the ram was there al the time, but Abraham never saw it until God opened his eyes (cp. Gen. 21:19).

"In the stead of his son" – The idea of substitutionary sacrifice goes all the way back to the beginning of time (after the fall in the garden).

Just as God provided a sacrifice instead of Abraham's son, He has provided a sacrifice instead of you. Jesus took your place and paid your penalty on the cross.

v. 14
"Jehovah-Jireh" – "The Lord will see to it" or "The Lord will provide." And He did so, when Christ died on this very Mount Moriah.

v. 17
God promises Abraham:

1. <u>Blessing</u>

   Blessing always comes to those who don't hold back from God. When we give Him what He asks for, He gives back in immeasurable amounts!

2. <u>Descendents</u>

   Numerous like the stars of the sand.

3. <u>Power</u>

   To be fulfilled by the conquest of Canaan under Joshua.

4. Global Influence

As Christ, the ultimate seed, which would flow from Isaac, would bless the world.

Gal. 3:8, 16 – And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

V. The LORD Jesus appears to Isaac

A. He "appeared" to Isaac and directed him (Gen. 26:2-5).

v. 2
"The LORD (Yahweh) appeared unto him" – Christ appeared.

"Dwell in the land" – i.e. stay right where you are.
Tough circumstances in a certain place are not necessarily an indication that one should move from that place.
The Lord was about to bless Isaac right where he was. He didn't need to go to Egypt for aid.

v. 3
Isaac is guaranteed:
1) God's presence
   "I will be with thee."
2) God's provision
   "And [I will] bless thee"
3) God's promise
   "I will perform the oath"

What more do we need?!
If He is with me and if He will take care of me, what else do I need?

v. 4
"In thy seed" – An ultimate look toward a particular individual from the lineage of Isaac who would bless the world. This is none other than the Lord Jesus Christ (Gal. 3:16 - Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.)

v. 5
"Because Abraham obeyed My voice" – "Isaac and his family enjoyed the blessing of God because Abraham was obedient" (Ross, p. 459)

B. He "appeared" to Isaac and gave <u>assurance of blessing</u> (Gen.26:24-25).

v. 24
"The LORD appeared unto him" – Christ appears to Isaac again.

"Fear not, for I am with thee" – "If God be for us, who can be against us?"

All of the Philistines of the region of Gerar may have been against Isaac, but God was for him. And God plus anyone makes a majority! If you have God, you don't need anyone else!

v. 25
Isaac did what we all should do out of gratitude for God's goodness. He worshipped God.

The goodness of God forms the basis for all praise, trust, obedience, service, and worship.

*People rebel against God because they are convinced that He is not good. Their rebellion is their way of getting even.

VI. The LORD Jesus appears to Jacob

--He spoke to Jacob in a dream as the "Angel of God" (Gen. 31:11) and as God Himself (31:13).
"And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I. And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee. I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred".

--He wrestled with Jacob in the form of a man (Gen. 32:24-30) (This One who wrestled with Jacob is called "the Angel" of God in Hosea 12:3-5).
"He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us; Even the LORD God of hosts; the LORD is his memorial".

--He redeemed Jacob (Gen. 48:15, 16).
"And he (Jacob) blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth".

(NOTE: The "Angel" (v. 15) is directly linked to "God" (v. 15)

Conclusion:

Why would the LORD (JEHOVAH) make these mysterious appearances in the O.T.? Why in particular would Jesus appear throughout the O.T.?

(And isn't it interesting that when He appears in the O.T. it is primarily to do 1 of 2 things: Either He appears to announce a birth or He appears to bring judgment on the earth.)

Why is this? Why did He periodically and temporarily appear to do these two things?

Answer:

1. To prepare the Hebrew people for His first physical coming (i.e. His miracle birth & incarnation)

2. To prepare His people for His future return (His second coming) for judgment.

It should have been no surprise to the Jewish world that Messiah would be God; and that God (Yahweh) could make visible visits to the earth--That He could make grand appearances for some great purpose.

This was sort of a Theology 101 preparing the mindset of the Hebrew world to readily accept His infleshment; His taking upon Himself flesh and blood, His virgin birth and His incarnation. And He would partake of humanity so that He could redeem humanity by His crucifixion.

As believers, what lessons can we learn from Christ's periodic appearances in the O.T.?

1. He can be present even when we don't recognize His company.

   (Now He does not make visible appearances today as He did in Bible Days when He was disclosing new revelation to the world.
   As Peter said: "whom having not seen, you love…"

   However, Christ (by His Holy Spirit) now fills all things regarding His church and where two or three are gathered together in His name, He resides in the midst of them.

2. We (as believers) need to live our lives with the awareness of Christ's presence!

   May Christ be at home in our lives. As Paul wrote to the Ephesians:
   Eph 3:17 That Christ may dwell (settle down in; be at home) in your hearts by faith;

   May we not view Him as an occasional guest, but as a permanent resident, and live in light of His presence in our lives. (There are certain things we would do and not do if we were aware of His presence in our lives).